

# THE CHRISTIAN CENTURY

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Number 10

## Jesus and Today's Needs

By Charles T. Paul

## The Future Life

Editorial

## Entering the Ministry

A Symposium

## Religious Education Forces Meet

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# THE CHRISTIAN CENTURY

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# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII

MARCH 9, 1916

Number 10

## "Touching a Little on the Future Life"

WITHOUT INJUSTICE TO FACT, ONE MAY SAY THAT IN OUR DAY THE MOTIVES TO CONDUCT DERIVED FROM A BELIEF IN THE LIFE TO COME, AND EVEN THAT BELIEF ITSELF, HAVE RECEDED INTO THE BACKGROUND OF CHRISTIAN THINKING.

Most members of the religious community, if interrogated on the point would affirm some sort of a faith in the future life. But if pressed for more explicit statement, they would be compelled to say that their hope was rather of the conventional and inherited type than personal and vital.

The reasons for this doubtful or indifferent mood are various, most of them the result of the changing conditions of modern life, the wider vision of the universe, and the shifting center of human interest.

It cannot be doubted that for a very large section of the religious community the extension of life in any other time and place is a matter of small concern. To those who are sensitive to the importance assigned to this theme in the past, and to its implicit relations to the Christian faith as a whole, this seems astonishing. Yet it is hardly to be questioned.

If one is sceptical on the subject, he has only to talk with the first half dozen Christians he meets, and after the first surprised and commonplace acknowledgments of something like faith in the life to come are secured, he will find himself groping in vain in the region of their real thinking for any vital interest in the subject.

In simple truth, the average man and woman in the church today, apart from such as have through personal bereavement, or trying experience, been compelled to take refuge in the hope of the greater life, are quite too fully occupied with the world that now is to be much interested in that which is to come.

♦ ♦

The world in which we live is enormously larger than that of our fathers. Its spaces have been pushed out on every side, its secrets have been disclosed, its activities multiplied and its attractiveness vastly enhanced.

The new sense of the meaning of the gospel for the present life has also had its effect. The apocalyptic parts of the Scripture on which the saints dwelt with satisfaction in the days of persecution, are all but meaningless to the church today. The hymns that emphasized "the present evil world," such as "The world is very evil, the times are growing late," and "This world's a wilderness of woe," sound remote and unconvincing, and are omitted from the hymnology of the actual working church.

We are neither justifying nor condemning this tendency; we are chronicling the fact.

Furthermore, the reflective mind finds the belief in survival more difficult than once it was. Physiological researches bring nothing of assurance regarding the persistence of the soul. Physical science is wholly silent or sceptical on this theme.

Who that has gone down into the depths of the anaesthetic sleep, feeling the world slipping away from him, and knowing that the work of life and death is presently to be

begun by skilled hands among the sensitive and vital tissues of his body, has not seriously asked, in spite of all his resignation, and his calm trust in God, "What if I should never waken?" Nor is it faithlessness, but only a certain unquenchable desire to look facts in the face.

Let us frankly admit that in such moments we do not know. We have great reserves of faith, based on what seem convincing, but we do not know.

But we must also confess that the man and woman of purpose have not found in the conventional program of the future life anything sufficiently stimulating to make it seem worth while. Of course we know the reason for this. To the early Christians, with their narrow limitations of privilege, and their constant fear of persecution it was enough to be assured of a life in which those limitations should be removed, and those persecutions cease. The triumph of the faith was to them the supreme hope. Beyond that, the enjoyment of limitless wealth in a city of gold, and of limitless leisure in a country where the tired body was not summoned incessantly to its galling tasks, was a sufficient picture of heavenly happiness.

♦ ♦

We know how ineffective these pictures are today. We have no program of the future life, save what hints of the Master and his first interpreters furnish us. But our own highest thinking attempts to frame for itself some worthwhile employment for the energies which have been brought to high perfection by discipline here. And not in vain. Yet we have to confess that the conventional description of heaven as a place of endless church services, considering many that we have to endure in this life, is not alluring.

And yet it is precisely this sort of picture with which the average Christian is supplied in those rather unusual moments when any reference is made by sermon or hymn to the life to come. Why should any healthy, purposeful man or woman look forward with pleasure to the future?

We affirm with emphasis that the church has not faced the problem of immortality with anything like recognition of its difficulties, nor has it attempted to supply itself with a wonderful apologetic in the face of the real difficulties which gather around the theme.

Dante and Virgil walked together down the slopes of the place of torment, which corresponded to the theology of that early age. And as the writer of the great Comedy describes the incident, "Thus passed we through the shadows and the rain, with paces slow, touching a little on the future life."

♦ ♦

We know far less of the future than Dante and the schoolmen of his day thought they knew. We are not so confident today. Our universe is not the snug little place in which the older theology lived with its three fixed compartments of heaven, earth and hell. Nevertheless, if we are less confident on some points, we have larger grounds of assurance than had they.

Shall we go on to further consideration of this problem, "touching a little on the future life?"



# Jesus and Today's Social Needs

BY CHARLES T. PAUL

Editorial Note: Probably no one who heard the address of President Charles T. Paul, of the College of Missions, Indianapolis, Ind., on "The Principles and Spirit of Jesus Essential to Meet the Social Needs of Our Times," will hesitate to place it at the very top of all the great utterances of the Panama Congress. The distinctive thing which characterized Dr. Paul's message was its philosophic interpretation of social conditions in Latin America and in the modern Anglo-Saxon world. At the same time his address carried with it the flavor and atmosphere of Latinity. It was evident that Dr. Paul had drunk deep at sources of Latin American literature. He drew his description of the spiritual condition of the Latin American peoples from statements by their own poets and philosophers, and showed how nothing but the Gospel of Jesus could supply the lack of these peoples which their own greatest interpreters had portrayed. A portion of Dr. Paul's address follows: C. C. M.

**S**OCIAL concern in some form is the main theme of our contemporary literature, not only in formal treatises on sociology, but drama, fiction and poetry as well. The best books have a way of speaking out what is uppermost in experience. They try to paint things as they are and ought to be. There is no denial of the multitude of reconstructive and redemptive agencies efficiently at work, and the resultant ground for encouragement as to general progress and prospect; but notwithstanding all this, and notwithstanding the unquenchable assurance which burns in the Christian heart that Christ is now achieving and will some day consummate his peaceable victory of universal righteousness in the earth, there is no secret about the fact that thinking men and women in all lands, especially Christians, are viewing much in the present social structure and procedure of even the most advanced nations, with unprecedented disquietude and distrust.

This Congress, from the midst of its survey of a whole group of aspiring peoples, looks out upon a disillusioned world—a world which, however glorious its achievements in the mastery of knowledge and of nature, was never so dissatisfied as now with its social order. The church does not need to inform the world that the very texture and tendency of our modern organized life are shot through with danger, discord and wrong. The world is aware of it only too sadly and well. The evidence is blazoned in letters of blood and fire over the fairest fields of Latin and Teutonic culture. Men and nations know it with that bitter knowledge which has come to them the past year and a half, and which has well nigh stifled the songs of confidence and triumph in what was complacently called Christian civilization.

#### WHAT THE GREAT WAR MEANS.

What has happened in Europe? Simply this: The problems of home and community, of town and country, of commerce and industry, of capital and labor, of politics and diplomacy, of morals and religion, of nation and world—about which for the past twenty-five years European economists, sociologists and reformers have been lifting their warning, though often conflicting, voices, have leaped into startling combination and consummation in the most brutal war in history.

There is only one way in which the Christian consciousness can conceive and characterize that colossal carnage, namely, that it represents the supreme social failure of European civilization, which let its foremost nations slip from the bonds of brotherhood back into the jungle to kill and to destroy. Not



President Charles T. Paul, of the College of Missions, Indianapolis.

philosophy with its insight and reason, nor science with its discoveries and inventions, nor art with its beauty, nor law with its restraint, nor diplomacy with its treaties, nor literature with its inspiration, nor golf-club with its refinements, nor even religion with its ideals and institutions—not all of these combined availed to prevent the humiliating collapse of the social edifice of two millenniums.

#### FACING THE TASKS.

We are here as Christian representatives of all the Americas not to celebrate our triumphs, but to face our tasks. We want to see our problems steadily and to see them whole. We should be dishonest if we allowed interest in our particular ecclesiastical system or denomination or any zeal for doctrine, or even our knowledge of the great achievements of Christianity in this hemisphere, to hide from us these great chasms which yawn between the farthest reach of our church activities and certain attitudes, institutions, forces and customs which make for deterioration.

Simple candor as well as clear discernment of duty, compels us to recognize that there are vast zones of our corporate and national life in all parts of the Americas which have not been brought under the influence or control of the principles and spirit of Jesus Christ.

Now in connection with the remedial and redemptive agencies at work two things are very hopeful. In the first place, the social problems of the Americas are seen as needs. To the purely

theoretical sociologist society presents simply problems. But a social problem translates itself vitally into the Christian consciousness and program when it is conceived as a social need. There are thousands of Christians whose eyes are open today to the social needs of our times and of our Americas, whose hearts are warm and whose hands are ready to minister to those needs.

#### CHRIST'S MESSAGE AMPLE DYNAMIC.

The second thing is the conviction that in the life and message of Jesus Christ Christianity possesses an applicable, sufficient and solving dynamic for those needs. This conviction stands behind every minister and social worker in North America. It inspires every evangelical missionary in Latin America. It is the confidence which Jesus himself had when confronting alike the woes of Palestine and the iniquities of Rome.

Jesus taught principles rather than framed laws to meet all possible cases. He was not a legalist, but a redeemer. Not a sociologist, but a revealer. Many ills of his day are not mentioned in his recorded teaching, as for example, slavery. Yet the world recognizes that the application of his teaching and the manifestation of his spirit led to the abolition of slavery in many Christian lands. In pagan countries there was no force strong enough to undo it. Eight of the eleven social sins which Gibbon mentions as destroying Rome have been practically exterminated by Christianity, although they are not even named in the Gospels. We shall look in vain in those Gospels for any reference to some of the crucial social questions of our day.

It is not necessary to presume that they were foreseen by Jesus, but the perennial wonder and power of Christianity consists in this, that we find imbedded in the teachings of Jesus certain principles and manifested therein and through his life a Spirit which, springing from the fountain of eternal reality are seen to have solving reference to the ever shifting forms and phases of social disorder.

#### FUNDAMENTS OF CHRISTIANITY.

What are some of those principles—the great fundamental truths of Jesus' teachings and what is their bearing on the salient social needs of the present time?

First of all may be mentioned the principle of individual worth.

His thought of the inherent significance and worth of the individual and reverence for personality as such, would be revolutionary if it were carried out in our present industrial system. The great factories have lost sight of men as

men. Workmen are numbered rather than named. Or they are collectively named by that producing fragment of their personality which contributes directly to the company's interest, i.e., they are so many "hands."

How shall the discontent that embitters the laborers, enrolls him in the "strike," be removed unless industry can somehow convince him that his rights are revered, that this individuality is recognized and that in his labor he has an opportunity to realize himself? And whence shall the desire so to convince him come to industry except from Jesus? Industry can not be anything else but selfish and anti-personal unless it is Christianized.

Immediately complementary to the principle of individual worth in Jesus' teaching is the principle of co-operative solidarity. Though the worth of the individual is infinite, priceless beyond all worlds, it is neither a separate nor a solitary value.

#### CHRIST AND COMMON LIFE.

How sane and practical is the mission of Jesus in interpreting each single personality in terms of every day contact with others! As a man he realized and expressed his own personality in the same way. If there ever were a person who had a right to live his own life alone, to remain on some mountain of contemplation, to retire into the enjoyment of his sublime and superior consciousness, unreached by the mists and turmoil of the world, it was Jesus Christ. Not so. For do we not see that if he had never mingled with men, if he had never entered into the common life of his generation and thus into the current of the life of mankind, if he had not offered himself in sacrificial service to the world's need, we never would have known him to have the consciousness and character which he revealed?

The crown of our Master's glory, that which clothes him with authority to be humanity's leader is the fact that he, "the mightiest among the holy and the holiest among the mighty," realized and revealed himself in his association with men.

It is in the socialized life, then, that the individual finds at once opportunity to serve his fellow man, and in that very service, and only therein, to exercise and bring to realization all the inherent powers of his own life. To lose ourselves and yet find ourselves: to receive by giving: to die and yet to live eternally:—In this sublime paradox we come upon a great spiritual law, whose working is supremely illustrated in Jesus himself, and which, so far as men, following him, have conformed to it has proved to be the secret of social welfare and progress.

#### EDUCATION FOR ALL.

Co-operative solidarity means not only community and mutuality of work, but also extension of advantages and privileges. No class, according to this principle, could retain for its own exclusive enjoyment any privilege of physical, moral or mental development of which man as man is capable. Knowledge can not be regarded as inherently restricted property. The recognition of this truth is needed today throughout South America where the percentage of illiteracy ranges from 50 per cent to 80 per cent of the population. The state can not consistently profess regard for its future citizens and leave millions unreached by educational provision.

Property is another problem which

may expect solution only from the touch of Christ. Its temporary relief and its ultimate removal are bound up in the principle of co-operative solidarity. The same is true of the neglected classes in general—the Indians, Negroes, mountain whites, inhabitants of congested districts, foreign immigrants, in America; the 6,000,000 Indians and mestizos in Mexico who have never been lifted by Christian civilization; the millions of inquilinos, cholos, and indigenous tribes of South America, who are as intact in their ignorance and paganism as they were before the eyes of the white man looked upon the American shore.

#### CHRIST THE LIFE-GIVER.

A third principle of Jesus' teaching was the emphasis upon the spiritual. It is distinctively as a religious teacher that Jesus is presented in the Gospels, and not as a political reformer, an economist or a philosopher. The whole basis of his thought and activity was religious. His claim is that he has for the world a supplementing and regenerating dynamic which has its source in that which lies above the sphere of time and sense. He came he said that men might have life abundantly. Phillips Brooks once said: "Jesus was not primarily the Deed-Doer, or the Word-Sayer, he was the Life-Giver." He does not seek to re-organize society by external means but to regenerate it from within by a spiritual method and to include the regenerated into a new society which he called the Kingdom of God.

We may recall the words of Lecky, the rationalist historian, who declared that in the record of three short years Jesus has done more to soften and regenerate mankind than all the disquisitions of the philosophers and all the exhortations of the moralists. The cry that escaped him on the cross has been sometimes regarded chiefly as an exclamation of expiring agony. It was vastly more than that. It was a cry of victory wrung from the consciousness that he had set in motion forces that would save the world.

#### "IT IS FINISHED."

It is finished! What? Not the actual redemption of the race; but incarnation and demonstration of the spirit and principles of the life to which God designs to lead mankind, and the communication of that spirit and those principles to a group of men who should in turn mediate them to others, by bringing others into their fellowship and into living contact with their ascended Lord.

It is finished! Not the organization of the machinery of social reconstruction, for he left his followers without any organization or rule concerning it. Nothing is more apparent than their bewildered helplessness and lack of program when he who had been their light and leader withdrew into his heaven with the strange declaration that for them it was expedient that he should go away. He had not achieved the social deliverance of even his own people for he left the Jews still under the Roman yoke and his Jewish disciples disappointed saying "We had hoped it was he who should redeem Israel."

But that triumphant cry of the Master was the commission and challenge of the early disciples, as it is ours today. It indicates that to which Jesus was content and confident to commit his hope for the world. He had finished the work of communicating to men his eternal principles of regeneration, and of breathing

upon them his spirit of sacrificial love.

As the first disciples went out to win Palestine and the Roman empire, in the conviction that the Gospel was a mission to the whole of humanity, so may the missionaries and Christian leaders of Latin America return to their respective countries with fresh realization of the mighty power of the message they have to deliver and with renewed faith in him who through them waits for the uplift and redemption of the Latin-American world.

Servants of God!—or sons  
Shall I not call you? because  
Not as servants ye knew  
Your Father's most innermost mind,  
His, who unwillingly sees  
One of His little ones lost—  
Yours are the praise, if mankind  
Hath not as yet in its march  
Fainted, and fallen, and died.

Beacons of hope ye appear!  
Languor is not in your heart,  
Weakness is not in your word,  
Weariness not on your brow.

Eyes rekindling and prayers,  
Follow your steps as ye go.  
Ye fill up the gaps in our files,  
Strengthen the wavering line,  
Stablish, continue your march,  
On, on to the bound of the waste,  
On to the City of God.

• • •

Those that hope little cannot grow much. To them the very glory of God must be a small thing, for their hope of it is so small as not to be worth rejoicing in.—George Macdonald.

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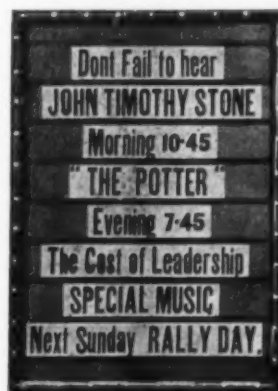
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## Would You Advise a Young Man to Enter the Ministry?

**Editor's Note:** In a recent issue of the *Youth's Companion* appears an editorial on "Young Men and the Ministry." Although this article encourages young men of today to enter this field, it makes the point that the ministry as a profession is not respected now as it once was. "One hundred years ago," says the *Companion*, "the ministry was the noblest career a young man could choose. It meant dignity, authority, leadership, high standing in the state, and the respect and esteem of all. In the ministry centered learning, intelligence, and judgment. It is not so now, and everyone admits the change. The minister no longer leads the general thought of the community. He is treated with consideration, but too often with patronage, by the active, wealthy members even of his own parish. And because the office commands less respect, it is less sought by men of first-rate energy and ability."

"The Conquest" asked a number of our leaders to express themselves upon this important and interesting question, and the following testimonies were published in a recent issue of "The Conquest." The symposium is reprinted from that journal.

### REV. PETER AINSLIE.

The Christian Temple, Baltimore, Md.

The quotation that you make from the *Youth's Companion* relative to young men in the ministry is altogether unfair. It falls to my lot to sometimes go to Washington when I run in to hear what the Representatives are saying, and then I go over to hear the Senators. Then occasionally I get into a group of scientific men, as I did a few days ago, in an annual association. Then I sometimes attend an educational association and more frequently I attend gatherings of preachers. I do not hesitate to say that there are just as many strong, influential men in the group of preachers as in the educational association, scientific association, or in the House of Representatives or in the United States Senate. It depends upon where you get your group of men. The most influential voices today in America are those coming from the pulpit. In the councils of politicians, educators and ministers my experience has been that the minister measures up equally to the best. Of course, there are a good many who do not, just as there are a good many in every other calling belonging in second, third or fourth rate classification.

Would I advise young men to enter the ministry? Of course I would. I am doing it every day. If I had my life to live over a hundred times, every time I would put it in the ministry. It is the greatest opportunity of service that the human soul can have. Frequently young men are not directed into the ministry be-

cause the influence of their parents is against it. So many parents are looking for their sons to make a fortune, making the money consideration the dominant thing. Then sometimes the young man himself has grown up in an atmosphere where success is expressed in dollars and cents and the life of worth is a secondary thing. That young man will necessarily look down upon the ministry. This is the age of materialism and has been so for three hundred years, consequently success is measured in dollars and cents. But after all the biggest things in this world are spiritual, and the greatest success is a life that gives itself for the good of others. No avenue furnishes the accomplishment of this task as the ministry.

...

### REV. J. H. GARRISON.

Editor-Emeritus the Christian Evangelist.

Referring to the quotation from the *Youth's Companion*: I suppose it is true that the average minister of the gospel today occupies a less conspicuous place, and exercises less "authority" in the sense meant, than he did one hundred years ago. But the opportunity of service to the community and to the world is greater now than it was then. A man who would be deterred from entering the ministry because it commands less honor from the world, is not the type of man who is likely to make a success of the ministry. After all, the

measure of respect and authority a minister exerts is largely determined by the ability and training, and the unselfish consecration he brings to his work. Here position or office counts for less now than of old, but personality has never more potential. If I had my own life to live over again, beginning now, I would devote it to the ministry of Christ's gospel, but I would give more time to the preparation for the high calling.

...

### REV. E. F. DAUGHERTY.

First Christian Church, Vincennes, Ind.

Of course, it's true. That *Youth's Companion* editorial to which you invite attention. I read it on its original page and questioned its truth; a second reading brought me up-standing vs. the shock of its solar-plexus statement of facts; the third reading, secured by your challenge, compels my candor to acknowledge—"It's true!"

Since I chose the ministry "consideration" has been handed me; at first commiserating "consideration" from the worldly wise, and pious, holily joyful "consideration" by the presumably consecrated; later, "consideration" of hopeful, kindly quality by earnest souls who trusted my metamorphosis into puissant prophecy; now in the noon-tide of full maturity, "consideration" still comes in tolerant, benignant, indulgent phrases of mental attitude toward the idealism I champion amid men of affairs in the supreme Man's name. "Patronage," condescending patronage, has come and still



comes along the line; fees for weddings and funerals, social, political and business recognitions, graciously vouchsafed, along with occasional gifts of small and large consequence, but all wrapped up in the air of "you need this, and are entitled to it, and we are giving it to you in praise of your impractical idealism and devotion thereto—but WE, WE—swim in the currents of business, politics and pleasure, while you are an interesting fog-horn ornament on the bank of affairs." It's a short-sighted parson who can't see through the veil of "patronizing tolerance" nine people out of ten hold between their real lives and his own. Fifteen years of observation and experience with as good and as bad people as ever tested a parson's mettle warrant my affirmation on the editorial—"It's true!"

To a young man contemplating the ministry as a career, I'd say, "Don't!" For the second time, I'd say, "Don't!" For success, on any scale of worldly measurement is impossible in the ministry. Don't take the ministry, UNLESS God and his righteousness are the only things counting in your life philosophy. Don't enter the ministry if you can throttle and deny and push off your life map—its call. But if you can't choke off its call, if you've simply GOT TO PREACH, why, then, God bless you, go to it, and you'll be happy through all the tides of misery you will be called to wade in carrying the burdens and solving the troubles of others.

By and large, the ministry has more mollycoddles, spineless sissies and posing pious martinettes than any other calling, simply because they have bowed the neck before conventional usages offering in-cense of "patronage." There are some stalwarts in the ministry, but the average ranks are forceless and valueless for anything other than ritualistic fol-de-rol on parade occasions.

And the ministry is not the "noblest calling." That's a superstitious and exploded tradition. A real man ennobles any calling; I know a few clerks, farmers, business men—and one lawyer—as clean, straight and firmly allied to God's program in the earth as any parson dare be.

The ministry is easier to get in, and its way more pampered with easements tempting to soul-sloth than any other path holding a living in prospect for those who want merely to "get by." If a young man wants to give a life to the world, rather than hold up the world for all he can get out of it, he's a rare fool to think anything offers so big a chance as the ministry.

#### REV. BURRIS A. JENKINS.

Linwood Boulevard Christian Church,  
Kansas City, Mo.

Would I advise a young man to enter the ministry today? It depends on the young man; if he has the qualifications of speech, personal address, a good education or the means of getting one, and willingness to devote his life to a comparably unremunerative task that can be of great service to his fellows, I would certainly advise him to do so.

I believe there is a swing backward of the pendulum to a higher regard for the ministry, for a greater opportunity in it than there has been for some time. Every minister at times is inclined to think himself the most useless man in the community, and he is even sometimes told so. This is good for his health, but most of the time he can feel the response to his own efforts to help, if he

is honestly trying to help. And it looks to me as if the next twenty-five or fifty years is going to be a period of great activity in the church and of corresponding opportunity.

#### REV. HOWARD T. CREE.

Augusta, Ga.

The life of the minister, like that of any other vocation, is determined by the definition which he makes of his calling. If it be true that the minister is treated with patronage by his people, it must be because of the personal equation.

In my twenty years of ministry I have found that the minister was treated with dignity when he was dignified, that he was accorded authority and leadership when he was worthy of it. The consideration he is granted depends more upon his personality than upon his profession. Other things being equal, I am sure he is treated with more respect and esteem than men of other callings just because he is a minister of the Gospel.

In the last analysis, however, it depends upon the man: the community, with a remarkable degree of justice, will grant him usually just what he deserves. Today, as never before, the opportunity of place and leadership is open to the minister who is equal to the task.

#### REV. JOHN R. EWERS.

East End Christian Church, Pittsburg, Pa.

It is true that there are many undesirables among modern theological students. It is also true that many of the strongest and best young men are entering the ministry. You might almost say that the best and the worst men are ministers. Nothing can be nobler among the sons of men than the worthy prophet. He stands like a mountain peak above the foothills, catching the first rays of light and holding the rosy sun long after shadows have gathered in the valleys. Nothing can be more disgusting than the unworthy clergyman. He has no light or leadership. He kowtows before strong laymen. He murmurs the partisan "shibboleths." He breeds divisions. He is professional, slouchy, half-alive, flabby and inefficient. He has sold his own self-respect and everyone hates him. Such a priest is the most pitiable object upon earth; a dog is a king in comparison!

Quickly, in these days ministers strike their level. The king is he who can. First-rate men hold up their heads among the best. Capable men, prepared and confident, become leaders. Big men are never patronized. On the other hand, hard-working, keen-minded business men have little patience with bigoted, fearful, boot-licking, unprepared, narrow-minded, watery-blooded preacherettes. Sometimes it seems that it would be a mercy to allow the capable ministers to gather all of the people about them. It must be remembered, however, that there are a lot of small-gaged people who demand a bigoted preacher. Thus all of the incompetents, who graduate from the schools—any kind of school—find supporting groups "after their kind." Like people, like priest. Thus the strong and broad-minded will steadily push up toward the most capable groups, while the weak and narrow-minded will gradually slip down to his own level. This is very accommodating. It reminds me of a sign I saw nailed up in a country store: "If you spit on the floor at home, spit on the floor here; we want you to feel at home." No matter how bad your ecclesiastical habits there is a group as bad

as you are where you can be made to feel at home! A bigoted revel awaits you somewhere if you like that sort of thing.

Speaking generally, ministers are a superior group. In any given community the minister is, more often than not, a leader. In recent years a better, braver type of man has been entering the ministry and it will continue to attract the best. Most ministers work hard. Most ministers are clean and devoted. Most ministers know self-sacrifice that is deep and true. It is the noblest calling upon earth; but like every other—law, medicine, education—the unworthy and unprepared must expect a sorry time. We want fewer and better men for our calling.

#### REV. WILLIAM DUNN RYAN.

Central Christian Church, Youngstown, O.

Of course, young men whose aim in life is to become famous, abide in the limelight, receive the adulation of the public, etc., are not likely to enter the ministry. Perhaps it is true that the vocation offers less opportunity for notoriety than it did fifty years ago. This does not indicate, however, that "men of first-rate energy and ability" will avoid the ministry. It rather indicates the contrary. Its appeal is to the heroic. To the place-hunter or fame-seeker the ministry has little or no charm, but to the young man of first-rate energy and ability, coupled with real consecration to Christ, it offers incomparably the biggest opportunity known, in this year of grace 1916, to bury himself in a satisfying effort to lift this world up toward God. And his reward is not the reward of the Scribe or Pharisee.

#### REV. E. L. POWELL.

First Christian Church, Louisville, Ky.

In response to your request to send a word for the "Conquest," in response to the inquiry, "Would you advise a young man to enter the ministry today?" I have this to say:

It seems to me there has never been greater need for young men, able, consecrated and gloriously optimistic, who shall give themselves to the high calling of the ministry. It is the crowning day of spiritual leadership. He who enters the ministry now may be assured of a great constituency if he shall only have the elements of high spiritual leadership. This condition, of course, calls for the very best intellectual training no less than profound convictions of the great unseen spiritual realities which will unquestionably dominate the future. The age in which we live is a challenge, an invitation to every young man who wishes to invest his life in that which is tremendously worth while. I would certainly, therefore, advise a young man of the right sort who has heard the call, and has gotten a glimpse of the opportunity, to enter the ministry. It will not be worth while for him to join this noble calling if he shall be content with the sort of success which can be associated with even brilliant professionalism. The call is for prophets, and I have no doubt that many are on the way.

I suppose no truths can be dearer to a human heart than these two—the sympathy of the Son of Man in temptation; the victory of humanity in the Son of Man over evil.—Stafford Brooke.



## EDITORIAL

### A BEGINNING ONLY

**T**HE period of special interest in the cause of Foreign Missions begins, but does not end, on the First Sunday in March.

Sometimes it is inconvenient or unwise to take the offering on that day. The weather may be unpropitious, or local circumstances may render it wise to defer the offering.

In such instances a later day may be chosen wisely. But the offering will not be omitted or permitted to lapse indefinitely on that account. All the effort that has gone into missionary education in the weeks preceding the First Sunday in March must be conserved, and the only way in which this can be done is by the observance of the offering at the earliest possible date.

The entire month of March ought to be set apart to this holy cause. Not all the values of so large an interest can be secured in one day. The after-results are often as valuable as the first full statement and offering.

A beginning only is made on the First Sunday. No church ought to miss the joy and the value of participation sometime during March.

### A MESSAGE FROM THE EDITOR

**F**ROM the Hotel Tivoli at Panama, the meeting place of the Congress, Mr. Morrison writes, in part, as follows, under date of February 16:

"I have been writing the story of the Congress for the local papers, of which you are receiving copies. This was additional duty which the Business Committee, of which Dr. Mott is chairman, wanted me to undertake. I have found a lot of satisfaction in it.

"It has been a wonderful Congress, in many respects better than Edinburgh, and in significance, fully equal to it. 'Our' men were in the center of things. McLean, Muckley, Inman, Paul, Mrs. Harrison, Dr. Myers, and several Mexican missionaries made up a company of more than twenty-five.

"Mr. Inman has the confidence of all. He has been elected secretary of the Committee to continue the work of the Congress. He will be located in New York.

"I am leaving this morning for the long pull around South America. There are about twenty in the deputation, and we are accompanied by about as many returning missionaries."

### OUTGROWN DOGMAS

**T**HE Gospel is ever the same, the Good News of a divine universe, of a Father who knows and cares, and of the possibility of friendship with him.

But it is astonishing that this Good News is so frequently obscured by association with theological opinions which have nothing in common with it, and yet are insisted upon as essential to Christianity.

Recently there came to notice a brief statement of belief published in the interest of a school for Christian workers. It was issued by men who were profoundly in earnest, and had all the marks of sincere desire to further the interests of the kingdom of God.

Yet its statement of Christian belief necessary to salvation was so crude that it was difficult to believe that any intelligent person could associate in any remotest manner the contents of this creed with the life of the Spirit.

It stated that there are five cardinal doctrines in the plan of Christianity. They are the verbal and plenary inspiration of the Bible, the deity of Jesus, the efficacy of the blood atonement of Jesus for the deliverance of mankind from the wrath of God, the literal and endless punishment of the wicked, and the speedy return of the Lord, in physical and visible form, for the judgment of the world and the inauguration of the endless reign of good.

Three of these so-called doctrines are repulsive both to the intelligence and the feelings of the modern world; one is unintelligible in the form stated, and the last is so debatable as to be at best a theme of controversy rather than edification. And belief in these things was termed Christian faith, without which acceptance with God was not to be gained!

Is it strange that there are many who doubt the value of the Gospel, when it is clothed in such mouldy and unsightly garments? Even if these dogmas were not medieval and obsolete for the most part, they would still be meaningless and unpersuasive to the men and women of our age. No one who is sensitive to the necessity of giving a vital message to our time, to preach what Peter calls "the present truth," would permit himself to be betrayed into affirmations so questionable, not to say dishonoring to our holy faith.

### THE FAILURE OF GERMANY

**U**NQUESTIONABLY the most impressive feature of the great war was the masterful readiness of Germany for its effort to secure a larger place in the sun.

For more than twenty years, first under the leadership of Bismarck, and later under the direction of the war office in Berlin, the nation had been piling up its resources for war, and the military party whipped into line the reluctant with the menace of world-hatred against Germany, and world-jealousy of her achievements.

The war began when Germany was ready to the last detail. That magnificent advance over the Belgian border, when like a resistless wave the grey Teutonic masses pressed steadily onward, bearing down all opposition, and organising the territory under German government, was like nothing ever seen before.

No wonder the German people had come to believe in the invincible strength of their military machine. There was little boasting. Everything was taken for granted as inevitable. German officers confidently made appointments to meet newspaper correspondents and other friends in Paris in the early days of September. There was no doubt about the complete success of the marvelous drive to the south.

An American war correspondent has recently published some intensely interesting letters written in the midst of the eventful days of that drive, which throw light upon the shock of disillusionment and chagrin which came over the German troops when the dream of taking Paris faded away.

The writer of those letters, with the German forces on the advance line, stood one day on the banks of the Marne, where the great army had come to its standstill. Before it was a bridgeless river, beyond which lay the fresh and gathering masses of French troops, while coming up on the flank were the English auxiliaries.





In the distance he could see a tall mass of steel rising high into the air. He asked a comrade what it was, and to his astonishment heard him say, "It is the Eiffel Tower!" And yet in that very hour the orders for retreat were being passed along the lines, and the mighty drive to Paris had collapsed.

As this writer makes clear, the failure of that seemingly irresistible advance was nothing less than a sickening blow to German pride and prestige. It proved to Germany and the world that the magnificent machine which had been built up at such cost of money and sacrifice was not the superhuman mechanism it had been supposed to be, and that before Germany there lay not the serene and unobstructed march to supreme power which had been predicted, but a life-and-death struggle, whose issue was an inscrutable mystery.

Many variations of success and failure German arms have known since that time, but it is the view of that sympathetic writer that in the failure of the huge drive on Paris Germany sustained a moral defeat which changed entirely her strategy and permanently impaired her power.

#### THE GARY EXPERIMENT

ONE OF the facts made clear by the discussions of the Religious Education Association last week in this city was the very great interest which has been awakened by the so-called Gary Plan of co-operation between the local churches of a community and the public schools.

In that interesting city, where so many new experiments, educational and industrial, are being tried, a method has been devised for the instruction of the children of the various churches in their own church buildings and under instructors provided by the churches themselves, at hours arranged in the school schedules, and with proper recognition on the part of the school authorities.

Several of the Gary churches have taken part in this plan. And it has come to wide recognition as at least one of the ways, and perhaps the best way, in which the children of any community may be given that training in morals and religion which the public schools seem at present unable or unwilling to provide.

To the Disciples the Gary Plan is of special interest, for it is an undisputed fact that the leading spirit in the formulation and carrying out of the plan has been Mr. Myron C. Settle, the director of the enterprise as represented by the Disciples. Other men of ability have wrought at the enterprise in other churches, but the current of the discussion last week showed that Mr. Settle has been in a large way the maker of the plan.

This is a satisfaction to the Disciples. Our people are sensitive to such opportunities to render effective service in so fundamental a way. We hope that the foundations thus laid so well by Mr. Settle's work may be the basis for a solid structure of theory and practice. Already many other localities are considering the wisdom of similar steps.

#### THE CONVENTION OF RELIGIOUS EDUCATION

THE PAST week has been marked by an event of importance in the world of religion and education.

The Convention of the Religious Education Association has been in session in the various public halls of the Congress Hotel, in this city. It was not a convention in the usual sense, but rather a conference of the leading spirits in the field of public instruction who at the same

time are concerned regarding the problems of moral and religious education.

Most of the sessions were devoted to the questions arising from the effort to provide public school children with some competent instruction in ethics and religion. This theme has been taking an increasingly outstanding place in the regard of people sensitive to the welfare of the coming generation.

Between those who advocate the earlier and now impossible plan of Bible study in the public schools, and those who protest against any form of moral or religious training for public school children, there is a wide gulf set. And yet some method of co-operation must be devised. This was the purpose of the conference.

Our readers will have a more extended notice of the sessions in another column. It remains only to indicate here that the conference was largely attended, and that the papers and discussions, presenting as they did widely differing points of view, were followed with the closest attention by all present.

We cannot doubt that out of this frank and free discussion of a most important theme, there will come certain constructive plans on which all friends of religious education can agree.

#### THE "CONQUEST" SYMPOSIUM

READERS of The Christian Century are all aware that "The Conquest" is the sprightly young people's journal edited by Mr. Thomas Curtis Clark, and circulating widely among the Bible-schools and Endeavor Societies of the Disciples.

Recently a feature of that very readable weekly was a symposium on the timely subject, "Would You Advise a Young Man to Enter the Ministry?" Some of our most widely known writers and preachers have contributed to the discussion. The statements made by one and another of them are profoundly interesting—so much so that request has been made that the testimonies be reprinted in the "Century." The symposium is presented in this issue.

There is no more timely theme than this in the church life of today. We wonder what is the reaction of the individual members of our "Century" household to the question, "Would you advise your son to go into the ministry?"

#### LENTEN DAYS

FOR many centuries certain sections of the church have observed with loving memory the Forty Days of the Temptation.

Not without meaning has this period of trial been joined with the closing week of suffering, ending in the triumph of the Easter time.

Gradually the entire church, forgetting its ancient animosities, has found increasing satisfaction in the keeping of this period. Not in any mechanical observance, but in sympathetic remembrance, and for purposes of the holy life.

Insensitive, indeed, would be that soul that could pass thoughtlessly through a portion of the year so significant in our Lord's experience, and so full of meaning to the saints of every generation.

With unfailing remembrance of the days in the wilderness, and their meaning for Christianity, let us go through the Lenten time.

## The Larger Christian World

A Department of Interdenominational Acquaintance BY ORVIS F. JORDAN

### Religious Education Association Meets

An Estimate of the National Convention Held in Chicago, February 28-29, March 1.

"We chose a safe Presbyterian man to prevent any witchcraft from the number 13," said Rev. Henry F. Cope, secretary of the Religious Education Association, in introducing Rev. George B. Stewart, president of Auburn Theological Seminary and the president of the Religious Education Association, to preside over the thirteenth session of that body. The Association was briefly reminded of the remarkable history which has resulted from the formation of the organization at the suggestion of Dr. William Rainey Harper thirteen years ago. In these thirteen years, religious education has been born as an organized program, and has come to the present favor in the attention of the church.

The president spoke on the relation of world politics to the great task of moral and religious education. He disclaimed belonging to the neutrals with reference to the great conflict in Europe and hinted that there were no real neutrals. His address might be called a defense of "preparedness," though he had nothing to say about military measures. He insisted that peace was not the ultimate goal of the race, and that a certain kind of peace talk in our country arose out of selfishness and moral flabbiness. A wrong attitude toward these questions may hinder the future development of morals and religion, he declared.

The same evening, Dr. M. J. Exner spoke on Sex Education and the High School Age. He described a method by which college men had made reports on their history without revealing their personal identity. These reports were gathered in many sections of the country and tallied everywhere in their results. It was shown that eighty-seven per cent of the men received their first striking impression of sex before the thirteenth year and the average age was below ten. His deductions from a number of very startling statistics were that these men, presumably from the best homes, were the victims of late and inadequate instruction in human biology. His address has been printed in bulletin form and will repay careful study.

The chief topic of the convention was the relation of religious instruction and public education. The various denominations using the parish school made reports. The Gary plan by which the public school dismisses pupils for religious instruction, but has no relation to it in any way, was discussed. The Colorado plan of giving credit in high schools for work done in Sunday-school by an approved teacher, was described. The North Dakota plan of giving credit for outside religious study of any kind by means of examination, was the topic of another address. The difficulties besetting the Gary plan in New York environment were noted.

The declaration of principles by the convention is important:

"The church and the state are to be regarded as distinct institutions, which as far as possible co-operate through the

agency of their common constituents in their capacity as individuals."

"All children are entitled to an organic program of education, which shall include facilities not only for general but for religious instruction and training."

"Such a division of a child's time as will allow opportunity and strength for religious education should be reached by consultation between parents and public school authorities without formal agreement between the state and the churches as institutions." This seems to favor the Gary plan.

Bishop Francis J. McConnell, of the Methodist Episcopal church, was elected president of the Association, and Dr. Henry S. Pritchett, president of the Carnegie Foundation of New York, was elected vice president. The members of the board of directors were also named by the convention, and this board will probably re-appoint Dr. Henry F. Cope as general secretary and David R. Forgan as treasurer.

Several hundred of the leading educators of the nation were present, representing Protestants, Catholics and Jews.

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#### Presbyterian Brotherhood Has New Leader.

In the days when denominational brotherhoods have been disappearing, the Presbyterian brotherhood has continued. They have recently called a new leader, Dr. William F. Weir, who will serve as general secretary. He is an Ohio pastor whose ministry has been marked with success, and much is expected from his work with Presbyterian laymen.

#### Militant Pacifist Speaks.

Rev. Martin D. Hardin, of Third Presbyterian church, Chicago, is known to his friends as a militant pacifist. He was invited to address a meeting of Chicago ministers on World Peace under the auspices of the Federation Council of Churches on Monday, Feb. 21. After the stirring address, a motion was put before the house asking that the Carnegie Foundation should give the address the widest possible publicity. This motion was debated pro and con and those speaking on the "con" side declared that Mr. Hardin had insulted the president of the United States and George Washington. The motion prevailed, by a good majority, after a hot debate.

#### Noon-Day Sermons During Passion Week.

During recent years, Passion Week has been the occasion of a number of religious services in the loop. It is announced that the Garrick Theater meetings will be addressed this year by Dr. James M. Gray and Rev. John Timothy Stone, the former a teacher of Moody Bible Institute and the latter pastor of Fourth Presbyterian church.

#### National Missionary Congress Will be Held.

The Laymen's Missionary Movement has been holding a series of well-attended conventions in the leading cities of the country during the winter. There will be a national missionary congress at Washington, D. C., April 26-30, at which the great missionary leaders of the country will speak. Among the outstanding leaders of Christian activity and thought who have accepted invitations to speak at the Congress are John R. Mott, Robert E. Speer, Dr. Shailer Mathews, Dr. W. D. MacKenzie, Bishop Francis J. McConnell, George Sherwood Eddy, Raymond Robins, Silas McBee, Dr. John F. Goner, Ex-Lieut. Gov. A. J. Wallace of California.

#### Chicago Presbytery Builds Home For Unfortunate.

An evidence of the virility of Presbyterianism in Chicago is found in the vote of the presbytery to raise a fund of \$200,000 to build and endow a home for the aged, orphans and convalescent, the home to be located in the country just northwest of Evanston, Ill. It is planned to get the money at once so that the new building may be occupied by May 1, 1917. The building will be erected in a way to provide for an ultimate equipment of \$600,000. That the accommodations will be high grade is seen in the fact that the initial building will house only sixty people.

#### Panama President Vacillates.

Under the whip of his bishop, the president of the Panama republic withdrew his permission for the Latin America Missionary Congress to use the national theater building in Panama. Political conditions have settled somewhat, however, and the president attended the opening sessions of the Congress and in his address of welcome made such amends for his lack of courtesy as he was able.

#### Rev. B. Fay Mills Returns to Chicago.

Rev. B. Fay Mills, not very long ago preaching in a Chicago theater a mixture of oriental religions, is back in the city and began evangelistic meetings in Rogers Park, beginning March 5. His ministry in various cities this winter has been waited on by good congregations, though not of the size that greeted him in the old days of his evangelistic work.

#### Dr. Jowett Recovering.

Dr. Jowett has been ill with the grip and ptomaine poisoning which has kept him out of his pulpit for some little time. He will preach only for the morning now for a while and will speak at his Wednesday evening meeting.

#### Church People Deal With Tramps.

In Evanston, Ill., a high grade suburb of Chicago, the tramp problem grew in intensity with the years. A Social League was formed of the members of the various churches, which voted to co-operate with the Chicago Christian Industrial League of Chicago. The latter organization came into being through the encouragement of the Presbyterians. Evanston citizens now hand a tramp an order on a League house and here the tramp may have a bed, a meal and a chance to work. Repeaters who will not work are not welcomed back.



# The Sunday School

## First Quarterly Review

### THE CHURCH.

BY ASA MCDANIEL.

**T**HE church is an organization of people seeking to give expression to their inherent religious feeling, and to cultivate that feeling under the power of the Holy Spirit.

The Greek word which we translate "church" meant any public assembly in New Testament times, and was used to designate the town meeting where the people were called for any community interest, without any thought of religious values. Later, however, the word "church" meant a gathering of people for religious purposes. The content of the word has come to us in the progress of the Christian religion. It varies today all the way from the very simple organization to the highly centralized and elaborate organization of the Roman church.

The spiritual idea of a Christian church is a body or collection of persons, voluntarily associated together, professing to believe what Jesus teaches, seeking to do what Christ enjoins, to imitate his example, cherish his spirit, and make known his gospel to others.

There are some institutions in our life which illustrate the function of the church in our day. The first one is the family. The church as a family seeks to protect its members from harm, and help them to their highest life. The modern church is seeking to realize this ideal more and more. It is attempting to minister to the whole of life.

It is a school where the disciples are learning the lessons of life from the Divine Teacher. As their life grows like that of their Master they are called Christians, like the disciples at Antioch. We have spent so much time calling ourselves Christians that we have very little left in which to live so that the world can call us Christians. We must either "live up" or "shut up."

The church is a religious hospital where those who are sick of sin are being made hearty and strong by the best possible treatment. It is not a place where you should expect perfection; but a company of believers who are striving after the perfection found in their leader, Jesus Christ. The only reason the Church is not more efficient is that so many of the members insist upon taking absent treatment.

The church has often been called an army. It is organized to fight all forms of sin, to fight the battles of the Lord against the hosts of evil in all parts of the world. When the army is on dress parade the enemy is not in great danger. But when the soldiers are in united action on the firing line, results may be looked for, so when the Church unites upon any task results pile up on the side of humanity. What we lack is the unity of the army.

The Church is also a band of workers, carrying on the Lord's work, and fulfilling his mission over all the world. Here again we find many parasites in the Church. The early Church had "all things in common," and they were found observing those things which tended to develop their efficiency in the great social

task. More important, however, than any formal exercise of their religion was the Spirit of Jesus which filled their hearts, and sent them out to conquer the world for Jesus Christ.

### TEST QUESTIONS.

#### Lesson I.

1. Who is the author of the book of Acts?
2. What other Book did he write?
3. Of what nationality was Luke?
4. How does the Book get its name?
5. Why and how did the disciples receive power?

#### Lesson II.

1. What were the disciples doing between the Ascension and Pentecost?
2. How was Pentecost observed in the Old Testament?
3. What is the Holy Spirit?
4. How and when does he come into our lives?
5. Was the gift of tongues permanent?

#### Lesson III.

1. What is the difference between Peter at the trial of Jesus and Peter at Pentecost?
2. To whom did Peter speak?
3. Where was the sermon preached?
4. State the argument of the sermon?
5. What is the great theme?

#### Lesson IV.

1. Who is the author of the Roman letter?
2. How many letters of Paul have we in our New Testament?
3. How does the Spirit bear witness with our spirits?
4. What is meant by a "Spirit-filled life?"
5. What does the word "Abba" mean?

#### Lesson V.

1. What were the hours of prayer?
2. What was Jesus' habit of prayer?
3. Why was the beggar at the temple?
4. Who built this temple?
5. What is your school doing for the unfortunate?

#### Lesson VI.

1. How many believers were there at this time?
2. Why were Peter and John arrested?
3. Why the boldness of Peter and John?
4. Describe the Sanhedrin?
5. Why did the rulers object to the healing of the blind man?

#### Lesson VII.

1. To whom and by whom was Philippians written?
2. What is Paul's "joy?"
3. What is meant by having the "mind of Christ?"
4. What is the meaning of verse 6?
5. What is meant by humility?

#### Lesson VIII.

1. Who are the leaders at this time?
2. What was the condition of the poor?
3. How were they cared for?
4. Wherein lay the sin of Ananias?
5. Give the temperance application.

#### Lesson IX.

1. From what classes did the disciples come?
2. Why were the people murmuring?
3. Should the church be a social center today?
4. What is meant by "the faith?"
5. What qualities had the men?

#### Lesson X.

1. What was the character of Stephen?
2. What was the aim of Stephen's speech?
3. What effects had the dispersion?

4. Was the stoning of Stephen lawful?
5. Was Saul as guilty as those throwing the stones?

#### Lesson XI.

1. What Bible heroes stopped the mouth of lions?
2. Who wrote the Hebrew letter?
3. What is a hero?
4. Name some war heroes?
5. Who is the supreme example of faith?

#### Lesson XII.

1. Was Candace a name or a title?
2. How did the angel of the Lord speak to Philip?
3. What title has Philip?
4. Did the Ethiopian have a Bible like the one we possess?
5. What is meant by "his judgment was taken away?"

### Dan Crawford and War.

Writing from Africa, Dan Crawford, the famous missionary, says:

"Even the weary and weather-beaten war talk begins to jade us and here we are getting behind the scenes at last, back to the ruthless thing that brought it all about—sin!

"There are mothers here going home to be near their soldier sons; wives whose husbands are on the North Sea; boys and girls who have lost fathers and brothers on the red fields of Flanders. Therefore, with time so lightly held and so lightly left, now is the opportunity for eternity to loom large. And the curious thing is that the very folk who will have nothing to do with God now whine accusingly and ask, 'Why, oh why, does he not intervene and stop it?' To all of which we answer: 'The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men.' Yes, to make it or mar it or mend it, the earth hath he given to the children of men. It is men who dig the graves of men. This is 'Man's Day.' Oh, yes, this wild war will eventuate in good things. The bolt fell from the blue like a stroke of apoplexy, felling a huge, hale man; and such a primitive thing as apoplexy (war!) I sadly suppose must have the old primitive surgery, to wit: the bleeding profusely of the stricken patient. How we forget that the words 'bless,' 'bloom,' 'blossom' and 'blood' are all from the same root!"

"Still as of old  
Man by himself is priced;  
For thirty pieces Judas sold  
Himself, not Christ."

In God's presence.—The first you are to do when you are upon your knees is to shut your eyes and, with short silence, let your soul place itself in the presence of God; that is, you are to use this or some better method to separate yourself from all common thoughts and make your heart as sensitive as you can to the divine presence.—Andrew Murray.

A Christian may for many days together see neither sun nor star, neither light in God's countenance, nor light in his own heart, though even at that time God darts some beams through those clouds upon the soul; the soul again by a spirit faith sees some light through those thickest clouds, enough to keep it from utter despair, though not to settle it in peace. In this dark condition, if they do as St. Paul and his company did, cast anchor even in the dark night of temptation, and pray still for day, God will appear, and all shall clear up. We shall see light without and light within; the day-star will arise in their hearts.—Richard Sibbes.



# Disciples Table Talk

## David Starr Jordan Speaks on "Preparedness" at First Church, Fresno, Cal.

When David Starr Jordan, formerly President of Leland Stanford University, appeared at First church, Fresno, the seating capacity of the auditorium was taxed to the limit. In his address Dr. Jordan told of conditions in Europe as he has found them, and had this to say of possibilities of the United States being dragged into war: "This country has nothing to fear from European nations or from Japan. Europe is bleeding to death and Japan is not so unwise as to seek trouble with this country. Our war with Spain was a needless and cowardly war. Spain yielded everything that was asked of her before the war was declared. This fact is generally understood now. The war traders have done more to bring about war than is generally known today. The manufacturers of war munitions in Germany, France, England and the United States have paid tremendous and unbelievable dividends as a result of the profit accruing from wars in recent years. Crooked diplomacy has caused many nations great physical and financial losses. Forged scraps of paper have figured as the principal aftermaths of interest of many wars. Money and money interests are trying to cause wars today. Wars bring profits to certain people. War does more to ruin the physical health and strength of a nation than any other scourge."

## Dr. Jenkins Advises Modern Mothers.

In a sermon delivered at Linwood Blvd. church, Kansas City, Mo., on Feb. 20, Burris A. Jenkins paid tribute to "Great Mothers." The speaker, however, made three suggestions to modern mothers. He urged a positive rather than a negative attitude toward children; the exaction of obedience, with the added general suggestion that military discipline should be enforced in the secondary schools as a means of inculcating in the minds of children a respect for law and constituted authority; and finally a co-operation on the part of mothers with the institutions which in these days have children under their care from the earliest years.

## Joseph A. Serena Installed as William Woods President.

February 24 was the day set for the inauguration of Joseph A. Serena as president of William Woods College, Fulton, Mo. Mr. Serena came to Fulton last November and assumed the duties of president of the College and has been acting in that capacity since. Before coming to Fulton he was president of Keuka College, of Keuka Park, New York, and has had much experience in the educational work. Since coming to Fulton he has made many friends. It was greatly regretted that Dr. and Mrs. W. S. Woods, the largest benefactors of the college, were unable to be present on this occasion: they are now in their California home, and could not risk the Missouri climate at this time of the year. Among those who had part in the installation exercises were: Rev. A. N. Lindsay, of Clinton, Mo.; W. E. Jameson, president of the Board of Trustees; Mrs. Frank T. Mitchell, of Columbia, Mo.; John C. Jones, of the faculty of the University of Missouri; President A. C. Stockard, of the college at Nevada, Mo.; President E. E. Reed, of Westminster College; G. D. Edwards, of the Bible college, University of Missouri; and W. F. Richardson, of Kansas City. In the afternoon the new McBride Gymnasium was dedicated. A general reception was held in the evening. The prospect for a period of great prosperity and success under Mr. Serena's leadership is foreshadowed by the wise words used by him in his inaugural address.

## Four Definite Aims at Valparaiso, Ind.

Valparaiso, Ind., church, led by Claude E. Hill, has the following high aims for its present Easter campaign: First: To secure a 25 per cent increase in the enrollment of the church school. Second: To secure an average attendance in the church school of 75 per cent enrolled membership. Third: A campaign of personal evangelism under the leadership of a committee of laymen. Fourth: To make the week preceding Easter Sunday a decision week in the church and the church school. To this end special services will be held each evening during the week preceding Easter Sunday. These meetings will be conducted by home forces and will culminate in a great service on Easter Day.

## Pennsylvania Pastor Trebles Membership in Four Years.

E. N. Duty has recently entered upon his fifth year as pastor of First church, Charleroi, Pa. Many and varied have been the things accomplished by this church during the past year; however, the largest thing done was the holding of the Minges tabernacle meeting. There were 671 additions at this meeting and the expense was met by this local congregation, with very few exceptions; the little band of the Baptist church co-operated splendidly with their pastor, W. G. Carl. This was the largest meeting ever held in the Monongahela Valley by one church. Cards turned over to the churches of the city, 200; cards turned over to the churches of the Monongahela Valley, 66; cards that came directly to Disciples' church, 405; making a total of 671. The pastor made 1,752 calls during the year. An automobile was recently purchased for Mr. Duty by three men of the church, so that he could look after influx of new members, and had it not been for this splendid response to the emergency by these men, the condition of the present membership would not be what it is today, writes the pastor. A total of 460 persons have been

added to the church membership during the past year. There have been 640 additions during Mr. Duty's pastorate. The present membership is 927. The Bible-school gained during 1915 an average increase in attendance of 92.

## A Miracle Work in a Half-Mormon Town.

D. B. Titus ministers to a town which is 40 per cent Mormon, and very prosperous, and it need not be said that religious work here is promoted under difficulties. Mr. Titus came to this town, Idaho Falls, Ida., with 8,000 people, three months ago. The State Board supports him. There was nothing to start on, except a good lot; not even a church organization. But the record to date is as follows: Bungalow chapel built, costing \$3,200; dedicated Feb. 20, \$1,800 cash, \$1,900 in notes. The new home has full basement, with kitchen and eight class rooms. The congregation has 90 charter members, the Bible-school enrolling a hundred persons.

## Another New York Church That is Making Strides.

Second church, Bronx, New York City, is the only church of the Disciples in that borough of over 600,000. O. L. Hull is the pastor, having come to the work recently from Cleveland. Here are some signs of progress that indicate that Mr. Hull was wisely chosen for this work: An Every Member Canvass was put on in December. On January 1, \$500, besides interest, was paid on a mortgage. On February 13 five young people were baptized. A patriotic service was held on the 20th, Gen. Geo. Byron Loud, a G. A. R. man and veteran of the Civil War, speaking. On the 22nd Mr. Hull made an address at the Father and Sons' banquet at Second church, Brooklyn, where Mr. Pardee ministers. The mid-week and Endeavor prayer-meetings are growing in interest and numbers. The audiences are growing. A new sign is being installed in front of the church, which will be visible from both car lines. A fine spiritual atmosphere prevails in the church. A campaign has begun looking toward Easter. Reports like this which are coming each week from the churches of New York, give evidence that the work of the Disciples in the East is "getting under the skin" of that conservative section.

## Dr. Powell Again Appreciated

The National Canners' Association recently met in convention at Louisville, Ky. Dr. E. L. Powell, of First church, was called upon to pronounce the Invocation. A copy of the "American Grocer" has just come to hand which prints Dr. Powell's words in full, and the editor comments upon them, as follows:

"There was no one event that created so much talk, was so highly commended and copies requested as the Invocation, by Rev. E. L. Powell, D. D., pastor of the first Christian church of Louisville, Ky. It was regarded remarkable and as we learned later was an extemporaneous effort, so expressive of the new spirit of organization that we reproduce it in full—for it means much. It is worthy to be framed and hung in the offices and factories of the great land, 'which the Lord thy God, has given thee.'"

Dr. Powell's "Invocation" follows:

"We thank Thee, our Father, for this occasion and hour.

"We thank Thee for the fellowship represented in this gathering.

"May these men come together under a solemn sense of responsibility, under the inspiration of the new and higher ideals in business life.

"May they find joy in planning and devising methods and means to best serve their great constituency.

"Teach them, and all of us, the great lesson of community interest.

"May we know that only as all are benefited can each be benefited.

"May we not seek our own profit at the expense of others, but may we seek our own profit in making profitable to all—the business which enlists our thought and service.

"Help us to capitalize our ideals and to know that the investment of courage and conscience and optimism will bring in rich returns.

"And as we think of our material interests may we know that the whole world of commerce can only be brightened and exalted as we shall interpret business in terms of co-operation with God in material concerns.

"Help us to know that as business men we can make a splendid contribution through our business to the country we love.

"Help us through the spirit that we put into business to make the stars on our flag, which are symbolic of our ideals, to shine with new luster and ever brightening vividness.

"We are met, Holy Father, in the name of business, but as well in the name of service.

"May the genius of money making be consecrated by the end sought—that of bestowing the greatest service within our power to those whom we are called upon to serve.

"May fellowship, friendship and fraternity be the high notes in the music that shall come forth from all our material interests.

"The Lord bless us and keep us, the Lord make his face to shine upon us and be gracious unto us, the Lord lift up his countenance upon us and give us peace, through Jesus Christ, our Lord. Amen."

### Lincoln, Neb., Pastor Strong for Social Service.

It will be ten years next June since H. H. Harmon came to the pastorate of First church, Lincoln, Neb. The church is located in the down-town section, and always contains in its ranks a considerable number of students, and some of the faculty, of the University of Nebraska, of which institution Mr. Harmon is himself an alumnus. Throughout the decade Mr. Harmon has led the church aggressively and progressively. Up to last year the congregation was engrossed in erecting and paying for its physical plant. With that task largely completed, the church, under the pastor's leadership, is addressing itself more and more to the problems presented to the down-town church, and to various phases of community service. This church has recently closed a series of evangelistic meetings, with the pastor preaching. T. F. A. Williams, of Lincoln, First, congregation, writes of Mr. Harmon's preaching in these complimentary terms: "His sermon work is keen in analysis, simple and effective in presentation, and marked by a fervent and well-poised evangelistic spirit. It is evangelism of the social, as well as of the individualistic type; and the results sought have as much to do with the leavening of the social environment as with the bringing of members into the church." Mr. Williams states that the Lincoln preacher is a "social service" leader, and that his congregation is quite sympathetic with him. There were 99 sessions during the meetings.

### Indianapolis Church Has Special Day.

Central church, Indianapolis, observed February 29 as "Central Church Day." Seats were reserved for the sixty members of the official board of the church, and during the service the pastor, Allan B. Philpott, asked them to stand, that the congregation might know them better. A large congregation attended the service, which was marked by twelve additions to the church membership. Most of the hymns sung were written by former members of the congregation. Mr. Philpott made a prophetic appeal for a larger and more convenient church home to house the rapidly growing Central church work.

### Mrs. C. S. Weaver Undergoes Operation.

The report comes that Mrs. Clifford S. Weaver, wife of the Endowment secretary of Texas Christian University, Fort Worth, is now thought to be out of danger from a very serious operation, which she underwent in that city recently. This is the second operation Mrs. Weaver has undergone within six months.

### Central, Des Moines, Has a "Dynamo Class."

If there is anything in a name, we would expect the "Dynamo Class," of Central School, Des Moines, to have power a-plenty, at least it should have what is usually labeled "pep." Fred M. Pringle, president of this organization assures us that this class has a name to fit. A class room has been fitted up "to attract any normal high school fellow." Every member is kept busy at some definite task. Last year athletics was featured, and this year the leaders have set about to win the Intermediate championship in basketball. Baseball and track training also will be taken up. But best of all, Mr. Pringle writes that the "Dynamoes" stand for purity and Christian training.

### Foreign Missionary Rally in Chicago.

The Chicago Rally for Foreign Missions was held on Wednesday of last week at the Jackson Blvd. church. It was conducted by R. A. Doan and M. B. Madden.

Sessions were held morning, afternoon and evening, and refreshments were served by the ladies of the church. Coming as it did on the day preceding the quarterly all-day session of the C. W. B. M. at the Hyde Park church, the attendance was not large. But interesting meetings were held. Most of the local ministers participated in the rally, and the inspiring addresses of the leaders were greatly profitable.

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## Facts and Figures from Disciples Fields

### CALLS.

Claire L. Waite, Central, Cincinnati, to Colorado Springs, Colo. No decision.  
C. R. Piety, Greenville, to Scottsburg, Ind. Has begun work.  
Winters Funck, to Sparta, Kan. Accepts.  
Duncan McFarlane, Holton, Kan, to Carbondale, Ill. Began March 1.  
J. S. Hawkins, Princeton, to Earlington, Ky.; has begun work.  
James Miller, to Monett, Mo. Accepts.  
J. P. Lucas, to Riverton, Ia. Has begun work.  
F. H. Scattergood, Quaker City, to Georgetown, O. Has begun work.  
A. B. Harris, to Bedford, O. Has begun work.  
W. E. Hall, Crooksville, O., to Blandinsville, Ill. April 1.  
Geo. W. Bassett, Waxahachie, Tex., to Dodge City, Kan. Accepts.

### RESIGNATIONS.

W. W. Denham, Canton, Ill. Will farm.  
M. P. Smith, Corning, Cal. First. Will enter business.  
W. K. Clements, Glasgow, Ky. Will evangelize.  
D. H. Palmer, Waynesville, O.  
E. N. Phillips, Sautelle, Ia., April 1.

### EVANGELISTIC MEETINGS.

Walla Walla, Wash., W. W. Burks, pastor; S. E. Childers, evangelist.

Akron, O., Broad St., Geo. P. Rutledge, pastor, preaching; began March 12.  
Champaign, Ill., University Place, S. E. Fisher, pastor, preaching.  
Tampa, Fla., W. H. Sheffer, of Memphis, Tenn., evangelist.  
Pittsburg, Kan., S. I. Smith, pastor; Jas. Small, evangelist.  
Akron, O., E. Market Street, E. P. Wise, pastor, preaching; 46; closed.  
Pendleton, Ind., Geo. L. Moffett, pastor, preaching; 37; closed.  
Canon City, Colo., Chas. L. Dean, pastor, preaching; assisted by the Howes, singing.  
Cedar Rapids, Ia., First, W. M. White, pastor; W. H. Book, evangelist; began March 12.  
Woodland, Cal., S. L. Lyons, pastor; Fife brothers, evangelists.  
Vernon, Tex., Ben M. Edwards, pastor; J. H. O. Smith, evangelist.  
Louisville, Ky., 40th and Broadway, John W. Marshall, evangelist. Began March 26.  
Louisville, Ky., Parkland, D. W. Scott, pastor, preaching.  
Synder, Okla., C. F. Trimble, pastor; J. A. Challenor, evangelist.

### DEDICATIONS, ETC.

Jefferson, Ia., D. E. Millard, pastor; G. L. Snively dedicated \$20,000 building. February 27.

## The March Offering Only Started

The offering for Foreign Missions was only started March 5. The returns are already being received. There is a hopeful tone in the reports. Some churches are going far beyond their apportionments. The friends are not satisfied to keep the missionaries on a 10 per cent reduction of their meager salaries. There seems to be a determination to correct this wrong which was not intended.

Now let every church do its full part at once. Do not delay. Sometimes a church procrastinates in the discharge of its missionary duty, like sinners procrastinate in obeying the gospel. Please do not put it off. Act now! If you did not take the offering last Sunday, please attend to it now. There is no time to be lost.

The churches have made a good start on the year. Up to March 1 they increased their gifts \$6,265 over the corresponding five months of last year. And there has been a gain of over 200 contributing churches.

The present opportunities on the mission field are importunities to our great and prosperous brotherhood. There is no use

of speaking of the glories of "our plea" if we ignore the claims of the world-wide missionary cause. Remember, that missions are as binding upon the church as baptism is upon the non-church member. The imperative, "Go," has never been abrogated nor modified. It is as binding now as when it fell from the warm lips of the immaculate Christ. All the authority of high heaven, all the compassionate interest of the Christ who gave his heart's blood are behind this imperative. This command is not to be trifled with by really serious people.

Please let us have an appreciative and helpful word from you and your church. Tell us of your missionary situation. And let the communication be accompanied with the best possible offering you can send. If all the offering has not been collected, please forward what you have on hand and gather all the balance later.

We hope to cheer the hearts of the whole brotherhood with good reports next week.

F. M. Rains, Secy.

Cincinnati, Ohio.

## "Held to Answer"

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### A Novel Method of Giving.

On every February 29, that is, every leap year, the Oakwood, Ill., church members make it a practice to give the wages of the day to the work of the church. A large donation to the work is reported for this year.

### Schedule of County Conferences, Eastern District, Indiana.

All churches in counties named below are urged by G. I. Hoover, District Secretary, to send a large and representative delegation to the county conferences arranged and herewith announced: First week: March 13-14, Montpelier, Blackford County. March 14-15, Portland, Jay County. March 15-16, Winchester, Randolph County. March 16-17, Daleville, Delaware County. Second week: March 20-21, Orange, Fayette County. March 21-22, Metamora, Franklin County. March 22-23, Liberty, Union County. March 23-24, Richmond, Wayne County. Third week: March 27-28, Greenfield, Hancock County. March 28-29, New Castle, Henry County. County workers and representatives of the various departments of the state co-operative work will appear on the program.

### Secretary Corey Better.

Secretary Stephen J. Corey, who has been quite ill, has gone to Martinsville, Ind., to receive special treatment for inflammatory rheumatism from which he suffers severely. He hopes to be cured within two weeks.

### A Good Way to Close a Revival

The Minges' Evangelistic Company closed a meeting at Valley Junction, Iowa, with an appeal for a Living-Link in the Foreign Society. It is believed the amount will be reached. This is a wise step for any evangelist.

### One Hundred at Cedar Rapids School of Methods.

The School of Methods at Cedar Rapids, Ia., late in February, was a success. The total attendance was 100, and 25 finished the requirements for a graduation. There were in attendance nine ministers, six superintendents, six department superintendents, eleven other officers, thirty-six teachers, thirty-two students.

### J. T. Houser Forsakes Ministry for Business.

J. T. Houser, former pastor of First church, Davenport, Ia., and one of the promoters of the Church Efficiency Congress held there some time ago, has forsaken the ministry and is now a full-fledged merchant at Newton, Iowa.

### Disciples Congress, Chicago, April 25-27.

The Disciples Congress will meet in Chicago, April 25-27. Great and timely themes are to be discussed and big men are to discuss them. Some of the notables to be present are: W. D. Ryan, Youngstown, O.; H. E. Stafford, Massillon, O.; Prof. C. E. Underwood and Prof. W. C. Morro of Butler College; Prof. Charles M. Sharpe, of Chicago, and Editor F. D. Kershner, of the Christian Evangelist.

### BRIEF NEWS NOTES.

—After six years of faithful service as an official in Phillips University, Enid, Okla., Chancellor O. N. Roth has tendered his resignation to the Board of Trustees, to take effect June 1, 1916, at the close of the present school year.

—The Bible school of the church at Rushville, Mo., claims the largest men's class for a town of this size in the state. The attendance on a recent Sunday was 121. M. M. Goode, of St. Joseph, is pastor of the church and F. M. Allison, teacher of the young men's class.

—C. M. Chilton, of First church, St. Joseph, Mo., gave a memorial address on George Washington at the church and the meeting was attended by the Sons of the Revolution, in a body.

—Maywood church, Oklahoma City, Okla.,

has begun the erection of a new building. Garrett W. McQuiddy is pastor.

—Carl Burkhardt, pastor at Franklin, Ind., gave the annual sermon to the local Knights of Pythias Lodge. His theme was "Practicing Friendship," and the sermon was reproduced in the Franklin papers.

—In connection with the proposed revival series to be held at Battle Creek, Mich., by M. H. Garrard, pastor, and J. S. Raum, evangelist, the following schedule of special days is being followed: February 27, visitation day number one; March 5, church attendance day; March 12, personal workers' day; March 19, visitation day number two; March 26, Bible-school day; April 2, women's day; April 9, men's day; April 16, young people's day; April 23, Easter Sunday, decision day and the beginning of the revival.

—Central Avenue church, Cleveland, Tenn., J. C. Polley, pastor, announces that it will erect a new \$30,000 home.

—D. A. Wickizer, pastor at Norman, Okla., and, on the side, owner of a 2,000 acre ranch in Texas, recently occupied W. S. Lockhart's pulpit, at South Side, Houston, Tex.

—Dr. Burris A. Jenkins, pastor of the Linwood Blvd. church, Kansas City, will deliver the baccalaureate sermon at the June commencement of the Bible Chair at the University of Texas.

—The following "Men and Millions" leaders visited the Youngstown, O., churches recently: Mrs. Anna Atwater, president of the National C. W. B. M.; Secretary A. E. Cory; Secretary R. H. Miller; President T. E. Cramblet of Bethany College; President M. L. Bates of Hiram College; Dr. R. J. Dye of Africa; H. P. Shaw of China; Secretary J. H. Booth of the Board of Church Extension; Secretary J. H. Mohorter of the Benevolent Association; President F. W. Burnham of the American Christian Missionary Society; Secretary W. R. Warren, of the Board of Ministerial Relief, and W. E. Gordon of India.

—Arthur Stout and wife, who led the church at Bowling Green, Mo., report the arrival of an assistant pastor on February 22—an eight pounder.

—Melnotte Miller, evangelist of the Southwestern District, Indiana, has resigned and accepted work in California. His wife has been in the West for some time and Mr. Miller will go this month. Indiana will lose a good man and California gains a successful evangelist.

—Announcement was made recently of the

Kentucky Eleventh District School of Methods to be held at Mt. Vernon, May 29-June 2, 1916, the plans for which are now being made.

—A recent sermon of Carey E. Morgan on "Living in Three Tenses," was published in full in the Nashville, Tenn., "Banner." This address was the first of a series of "Every Day Life Sermons."

—It is reported that the attendance at the Des Moines Laymen's Missionary Conference was so large that the women were requested to stay away. The meetings were held at Central church.

—A \$12,000 mortgage on First church, Johnstown, Pa., went up in smoke late in February. C. W. Stine is pastor at this church.

—Geo. E. Lyon, State Secretary of Kansas, has brought out a brief history of every minister in the State, the fields of his labor and interesting facts of his ministry.

—Kyle Brooks, pastor at Henderson, Ky., will remain with this work. It was rumored that the church would lose Mr. Brooks from its pastorate. A hundred new members have been enlisted at Henderson during the year of the present pastorate.

—A debate on "Preparedness" was held between the Men's Christian Brotherhood, Havana, Ill., and a team from the High School.

—"I'd rather lead a person to Jesus Christ than to put through the biggest business deal ever presented to me," is the way R. A. Doan, successful business man, now engaged as a missionary leader, put it at a recent rally in Peoria, Ill.

—Edgar D. Jones preached a sermon to young people on marriage. His theme was, "To Have and to Hold."

—Ernest C. Mobley, pastor at Amarillo, Tex., is chairman of a committee of the churches there to post directories of the city's churches in hotels, passenger stations, etc.

—At a recent meeting of the Board of Trustees of Atlantic Christian College, Raymond A. Smith, of Beckley, W. Va., was unanimously elected president of Atlantic Christian College, Wilson, N. C., to succeed J. C. Caldwell, the newly elected dean of the College of the Bible of Drake University, Des Moines, Iowa. Mr. Smith will assume his new task in June.

—Walter Scott Priest, pastor at Central church, Topeka, Kan., talked to the Kansas Club at a luncheon given in honor of Washington's birthday.

## The Moral Leaders of Israel

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—Hon. Eugene W. Chafin, twice a candidate for president on the prohibition ticket, delivered an address at First church, Independence, Kan., on Feb. 25.

—About three hundred persons were present at a recent business meeting and social evening at Albion, Ill., church. Miss Lulu Miner, representing Eureka College, was one of the guests.

—Judge J. N. Haymaker of Wichita, Kan., promised his class some time ago to banquet them if they would increase their enrollment to 100. The goal was reached and Judge Haymaker is reported to have carried out his promise most loyally.

—President R. H. Crossfield gave the principal address at the annual reception of the large men's Bible-class, at Nicholasville, Ky.

—W. B. Clemmer has been selected as general chairman to superintend a union meeting of the Rockford, Ill., churches extending up to Easter.

—Third church, Topeka, Kan., H. J. Crockett, pastor, has received forty-two new members since January 1.

—A. B. Philpott recently spoke at one of the Indianapolis branch libraries on the subject, "Country Folk in Town."

—J. W. Underwood addressed an audience of over 2,000 women on "The Traffic in Souls," at Central church, Anderson, Ind. His discourse was based on government reports from the general cleanup of Pittsburgh, which was made while Mr. Underwood was pastor of a Pittsburgh church, and in which he participated.

—There were 75 added to Third Church, Philadelphia, Pa., last year, T. E. Winter is pastor.

—Guy W. Sarvis has been chosen to succeed F. E. Meigs in the work at the college in Nanking, China.

—The great Christian Endeavor Society at Central church, Des Moines, held its annual banquet late last month, and at this season had turned over to its hands the editing of one issue of the "Christian Worker." The special issue is remarkably bright and newsy.

—Des Moines, Ia., churches will observe April 9, as "Everybody-go-to-Church Sunday."

—D. L. Hilligan, pastor of the Christian church at Arlington, Ind., has seven brothers in the British army and navy. One brother left for the Dardanelles a year ago. Shortly thereafter he was wounded, but Mr. Milligan has never heard from him since.

—R. W. Gentry, pastor at Winfield, Kan., has for the third time been elected platform manager of the Winfield Chautauqua.

—C. F. Hutslar, J. P. McKnight, R. F. Thrapp, J. G. Warren and R. W. Abberley as a committee are making a survey of the location and opportunities of the churches in Los Angeles, and will present a report on the possibilities of greater efficiency by consolidation.

—In an address by Frank Waller Allen before the Federation of Labor at Springfield, Ill., he urged the necessity of the church standing for the principles of organized labor.

#### Louisville 1916 School of Methods Breaks All Records.

The Third Annual Greater Louisville School of Principals and Methods at the Clifton church closed Feb. 21, breaking all former records and no doubt had the largest attendance of any School of Methods ever held in the State. The total registration was 320 and 40 people were awarded International Certificates. The State Superintendent, Walter E. Frazee, was Dean of the school and presided at all sessions, as well as presenting the courses on administration. The faculty and special lecturers numbered fifteen. Mrs. John S. Asbury had charge of the Elementary Department and was assisted by Miss Bernice W. Bell, Miss Carline B. Bourgard and Miss Nannie Lee Frayser, who also gave two special lectures before the entire school. W. N. Briney gave

a course in "Studies in Soul Winning." The adult division work was given by W. J. Vaughan, Field Worker of the Kentucky Sunday-school Association, who also spoke on Temperance; Dr. George A. Joplin, State Secretary Kentucky Sunday-school Association; Marion Stevenson; Mr. Briney; and C. C. Stoll, Chairman Adult Division, International Sunday-school Association. The Secondary division was in charge of Roy K. Roadruck, who was assisted by Miss Mary A. Price, State Secondary Superintendent of the Kentucky Association. The course in Missions was introduced by Miss Kate Galt Miller. Mrs. T. J. Minary, State Missionary Superintendent, spoke on the Standard for the School. Miss Lucy King DeMoss, of the Foreign Society, presented "Little Journeys to Far Countries," and Robt. M. Hopkins, National Bible-school Secretary, closed the series with an address on Alaska. Marion Stevenson, of St. Louis, was chief lecturer, presenting studies on the Bible, Religious Pedagogy and special lectures. W. P. Crouch is pastor of the Clifton church.

#### Union Effort at Knoxville, Pittsburgh.

E. A. Cole, pastor at Knoxville church, Pittsburgh, Pa., is serving as chairman of the Executive Committee of a Union Tabernacle Campaign, being conducted by five leaders. Twenty congregations participate in the union effort. Mr. Cole plans to follow this with a meeting at his own church.

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